The Bombay Guardian.

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WEEKLY REVIEW.

—The *Times of India* says that Mr. Geo. Smith, "Editor of the *Friend of India*," has been examined before the Parliamentary Committee on Indian Finance. He would have the Bengal opium monopoly abolished, and the Malwa system introduced. He thought the duties on Native liquor should be doubled; the Natives themselves desired it.

"He suggested that the licensing system should be improved by uniting with the excise officers the town municipalities, where they existed, and where they did not exist a committee of the most respectable inhabitants of the town, village, or district, to check the growth of licenses and to decide on the wants of a district. He read extracts from printed official documents to show that Government had greatly fostered the introduction of the use of opium into Burmah."

What has the Bombay Municipality done to check the growth of licenses? As a matter of fact grog-shops have been multiplied in Bombay just as fast as dram-drinkers could be multiplied to support them. The very utmost has been made of this mighty engine of demoralization, and mention should never be made of the labours of the Educational Department without setting over against the flattering picture the terrible story of the demoralization wrought by our multitudinous liquor-shops. Sir Cecil Beadon, examined before the same Committee, informed that body and the English public generally that 'the object of the Indian Government is to get the largest amount of revenue from the smallest amount of drinking. It is open to any person to apply for a license; but whether he gets it or not, would depend on the Government officer exclusively.' Government has sometimes professed that its object is as above stated; but the officers who collect the Abkaree revenue have always understood that they must on no account allow the revenue to decline, and as a matter of fact measures of Government have tended to be those which were rendered fitted to increase the consumption of liquor in the country.

—It is known that the Lutherans and other Protestants on the Baltic shores of Russia have been of late very oppressively treated by the Russian authorities. They have been subjected to many disabilities and hardships in order to make them embrace the Greek religion. At the instance of the Evangelical Alliance, *fifty-five* gentlemen of England, America, Germany, and other countries, have gone to St. Petersburgh to beg the Emperor to put a stop to these proceedings.

—It seems that the gentleman of the Madras bar who turned Mahomedan the other day, was especially attracted by the large liberty in marrying which Mahomed grants his followers. The gentleman had a wife, and was desirous of having another, a young French lady who reciprocated his attachment. Steps had been taken to procure a divorce on the ground of incompatibility of temper; but the law's delay and uncertainty are well known; a shorter method of cutting the Gordian knot suggests itself; both he and the young French lady embrace Mahomedanism, and then marry each other. The gentleman perhaps understands the law better than we do, but we should think an action for bigamy might lie.

—Mr. Alfred Whitwell, who was last year sentenced to transportation for life for being concerned in bringing about the destruction of the *Aurora*, died last Saturday in the House of Correction. This is a case in which we see what a very defective thing is human justice; it allots so many months, so many years of imprisonment, under certain well-defined circumstances; but one prisoner may suffer more in a few months than another in as many years. A man who belongs to a good family and among whose connections is not one upon whom a stigma has at any time fallen, will feel not merely the deprivation of his liberty and the frustration of his plans, but will feel *with* and *for* his friends and connections, and his own mere personal pain will be multiplied twenty times or more. Mr. Whitwell's health began to fail soon after he entered the House of Correction; it soon became evident that he was not likely long to live there; Government was asked either to liberate him or send him to England, but was asked in vain; he continued to fall away until he weighed scarcely half what he did on entering the prison, and he is now released by death. We believe that it has been to him a happy release; the instructions and consolations of the Gospel were not offered to him in vain; he saw in its true light the error of his way, and looked in faith to Him who died, the Just for the unjust, that he might bring us to God. His case is a striking illustration of the truth expressed in Paul's words: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Happily the destruction has been in his case temporal, and not eternal; alas for those who in their pursuit of wealth, fall into a pit from which they are never recovered.

—The *Lucknow Witness* reports:

"We are much encouraged by the interest manifested by some of our friends in the *Witness*. We have received nineteen subscribers from one station and seventeen from another, with the promise of more. One correspondent says every family should have a copy, and he has succeeded in getting one into nearly every accessible house in his station. There are hundreds of families in North India who take no religious periodical, hundreds perhaps who take no periodical of any kind, and among them our little paper cannot but do good."

We are glad to hear of our contemporary's success. What is true of Northern India is equally true of this presidency; very many take no religious periodical and would be much the better for taking one. The *Bombay Guardian*, since it took the new start five years ago, has paid its way; probably if the subscription were reduced, say to Rs. 8 per annum, the circulation might be considerably increased; we have long desired to see the rate of subscription reduced. The postage on newspapers in India is to be reduced next October to half an anna for each paper not weighing over ten tolas. That might be a good time to reduce the subscription. It would be unpleasant, however, if the experiment should fail and a debt thrown upon us. We hope to be guided in the matter.

—Pius IX. has just completed the 25th year of his Pontificate, a thing unprecedented in the long line of Popes since that line began, being the period assigned to the Romish episcopate of the fictitious Peter on whom they all choose to hang, the true Peter having, so far as can be ascertained, not visited Rome at all. The belief has hitherto been that no Pope might occupy the papal chair a quarter of a century. Well, have not our Roman Catholic friends been telling us of late that the deprivation of temporal sovereignty is an absolute barrier to the exercise of the spiritual functions of the Papacy? This being the case, it follows that the Pontifical chair has really been vacant since the 20th of September last. So the fictitious Peter still bears off the palm.

—The telegraph cable between Singapore and Hongkong has been successfully laid, and is now open to the public. The filling up of this gap has had the effect of bringing into communication, the utmost limit of the western continent and the utmost limit of the eastern. Shanghai and San Francisco are connected by lines that stretch over Asia, Europe, the Atlantic and America. The ends of the earth are now brought near together. The 10th of June when this new line was open, marks a great epoch in the history of telegraphic extension.

Admirable words were those which were spoken by the Queen of Madagascar at the opening of the memorial church at Faravohitra:—

"I thank the missionaries and the friends beyond the seas who have helped to finish this house; for the completion of this stone building as a place in which to pray to, and for praising God and giving glory to Jesus, on account of the redemption He has wrought, is a thing which rejoices both me and you. But not this building alone is called a 'House of God,' but our hearts too; for Paul says in the Corinthians, 'Ye are the temple of God,' and again, 'Ye are the temple of the living God.'

"Therefore it rejoices my heart when we all do what we can to extend the kingdom of God upon earth; for that was commanded by Jesus Christ, saying, 'Go ye into all the world, and preach the Gospel to every creature.' And our friends from beyond the seas have come here and do all they can to benefit us, that we may know Jesus Christ; much more ought we (who live in the land) to do so. Therefore, let all, whether men or women, be diligent, for every one has a work to do; and let all of us strive to extend the kingdom of God to

the very utmost of our abilities; for Solomon says, 'Whatsoever thy hand findeth to do, do it with thy might.'"

Surely we must exclaim, What hath God wrought, when we call to mind the cruel persecutions waged in Madagascar against all Christians only a few years ago.

A NEW champion for idolatry is rising up in the distinguished editor of the *Indian Mirror*. Thus he takes us to task for supposing that idolatry has a degrading influence upon its votaries:

"We who have the good fortune to take our stand upon the thoroughly catholic basis of human brotherhood, and boast of a religion unsectarian as it is liberal, are disposed to look more charitably and impartially upon our neighbours than our contemporary, blindfolded as he is by the confounding tenets and dogmas of orthodox Christianity. Hindoo idolatry and the life of a Hindoo are not convertible terms. A man may be an idolater, and yet, for aught we know, may be as pure and virtuous as any of us. Is there not a jot of purity in the faith possessed by idolaters, and is an idolater, a sincere idolater we mean,—to be spurned, simply because he is weak enough to bend his knees before an idol? Away! we say with such an exclusive belief. There is truth in every system of religion, and purity in every disciple of that religion; and the faith, as manifested by many a Hindoo lady, is something wonderful,—more wonderful than Christians may be willing to admit. We have known of Hindoo mothers who have not hesitated to rip open their hearts before an idol goddess, merely with the belief that by so doing they might be able to restore their dying sons to life. Is not this alone something ennobling and sanctifying? And yet our poor widows are decried! There is not a class of persons more self-sacrificing, more devout and heroic in suffering than they. We hope for charity's sake our European friends will examine yet more carefully the component elements of our society before indulging in gratuitous and sweeping generalisations such as these which find their best justification in the possession of a sectarian and dogmatic faith."

Far be it from us to spurn the idolater. If such had been the feeling of the writer he would not have taken a voyage of 14,000 miles to come to India and spent a quarter of a century in efforts to benefit the idolater. The *Mirror* will agree with us that it would be a poor way to benefit a man to tell a lie about him, and make him believe that lie. This is a means of smoothing *one's own* way, and it is extensively resorted to; there are many content to say 'Peace, peace,' to the worshippers of Shiva and Gunputi. We believe, however, not merely on the evidence of the Bible (though that were sufficient) but on that of all history, that idolatry is essentially demoralizing, and that men are transformed into the image of that which they worship. The laws of the country, those of society, the voice of conscience, may retain their influence over the idolater and keep him from many immoralities; but this does not at all affect the great unquestionable fact that the habitual worship of gods like those of Hinduism is demoralizing in a high degree. We know of no two things more antagonistic than the love of purity and delight in the worship of Khrishna, Shiva or Kalee. Our contemporary seems to find complacency in the thought of a Hindoo mother ripping open her heart before an idol goddess, in the belief that the life of her son may thus be spared. The picture is to us a very appalling one, and fills us with indignation against the system that produces such fruits. The Creator has implanted the maternal instinct as powerfully in the hearts of those who live in Europe as in the hearts of Indian mothers; when that instinct is associated with Christianity the mother is enabled to seek and to secure the truest welfare of her son. Suicide is a frightfully common thing among the women of this country, and the most trivial and contemptible passions often lead them to it.

If the assertions of our contemporary are reliable, then we must come to the conclusion that the knowledge of the most glorious and excellent Being in the universe, the fountain of all good, is of no moral value to the mind that possesses it; and that the habitual and admiring contemplation of a Krishna or a Gunputi, does not weaken the love of purity. They who entertain this extraordinary opinion cannot be expected to labour with much zeal for the conversion of idolaters. Happily, they who have sat at the feet of Jesus and have learned of him, know that idolatry is a curse to the families which are ruled by it, and have consecrated themselves to the blessed work of seeking their emancipation, nor are they likely to be deterred by the *Mirror's* enthusiastic descriptions of the felicity of Hindu widows and the purity of idolaters.

WE regret to hear of the death of Rev. Duncan Campbell, missionary of the Established Church of Scotland at Darjeeling, whither he had been recently transferred from Gyah that he might commence a mission among the Aborigines. Some notices of him in the *Missionary Record*, which we have extracted, show that he was a man of a peculiarly devoted spirit, and that the Mission has sustained a great loss by his removal.

WE have been favoured with a copy of the Report of the Burmah Baptist Missionary Convention, which met at Tounghoo last November. In the Convention were present 12 American Missionaries, 9 ordained Native preachers, 54 unordained, besides lay delegates 46, together 121, of whom 84 were of the Tounghoo Karen Mission, the remainder from other districts of Burmah. 1,088 adults were baptized last year; total number of communicants 19,846, in 416 churches, with 78 ordained and 393 unordained Native preachers; total religious contributions Rs. 27,927. We have marked for selection some passages of this Report.

The Bombay Guardian.

SATURDAY, JUNE 17, 1871.

PAUL IN THESSALONICA. V.

Paul, Silas, and Timothy came to Thessalonica and found there not a solitary believer in Christ; they spent, it may be, two months there, and when they left there was a church of Christ there, a band of believers, knit together even as they were knit to Christ in love, prepared if need be to lay down their lives for the Gospel, and determined, while they lived, to spare no pains to spread it abroad. They had seen how Paul's preaching had had the effect of arousing cruel opposition; they found by actual experience that to profess faith in Christ would ruin them socially and expose them to bitter persecution; yet they hesitated not to become followers of Jesus. Was this the fruit of some rash and inconsiderate enthusiasm? It was put to a very severe test when the evangelist left them and went away to distant places. How naturally would we expect that the infant church would be crushed by the opposition that should fall upon them, when those who had led them to the crucified one should be banished. So it was supposed that the Christians of Madagascar would be unchristianized when the missionaries were expelled and for so many years denied permission to return. But the Thessalonians, like the Malagasies, stood fast, and the church of Christ so took root that all the power of the Roman empire failed to uproot it. How this was we have seen. And the great problem about which so many hundreds of books have been written without marked success is solved for us. Why does Christianity exist to-day, and why is it what it is? Paul's flying visit to Thessalonica tells the whole story.

"Remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, in the sight of God our Father, knowing, brethren beloved, your election of God." (i. 3.)

"Having received the word with much affliction, with joy of the Holy Ghost" (i. 6, also 8.)

They believed upon the Lord Jesus, confessed his name, received the Holy Spirit, who testified to them that they were the children of God and filled them with a marvellous joy which abode with them in all their afflictions; and the men, who a few days before and from childhood had been worshipping dumb idols, and living the lives of idolaters, now manifested by their work of faith, their labour of love, and patience of hope that they had passed from death unto life. Their faith was genuine, it revealed itself in works; they went forward undoubtingly in a path where privations and difficulties were sure to confront them. They loved one another with pure hearts fervently, seeing Christ in each other; some of their number were cut off from their means of livelihood, and thus gave more for manifestation of their brotherly love. They had hoped that he who had died would come again in glory to reign over a redeemed world, a new creation, and would make them participants of his glory; and this hope effectually sustained them in all their tribulations. These fruits of the Spirit Paul had seen in them before he took his departure, and the memory of them was very precious; He who had begun a good work in them would carry it on.

"Ye became followers of us and of the Lord," said Paul. The Thessalonian converts had this advantage over those brought into the church in our day, the only type of Christianity which was placed before their eyes was a very lofty one. Paul lived as though those whom he sought to influence were dependent upon his example exclusively for the knowledge of Christianity; he did not rely mainly upon the word preached, but sought to embody that word and to be a living epistle of Christ, known and read of all men. They saw his self-denial, his humility, his industry, his unworldliness, his unselfishness, his love; saw that he was not moved by the ordinary motives of men; that it was impossible to impute to him covetousness, love of reputation, love of power; in him they saw beautifully revealed the very characteristics of Christ; they saw what the call of the Gospel signified; they saw this and this alone; they were not met, as we are, at the threshold of the church, by hundreds or thousands of false witnesses testifying that there are many allowable conceptions of the Christian life

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besides the *highest*, and that it is not necessary to *salvation* to be an absolutely new creature. The only representatives of Christ that they saw were these devoted men, Paul, Timothy, and Silas, and they never dreamed that they could do any thing less than become like them. Blessed exemption from a most perilous dream, from which myriads of our contemporaries shall wake only to hear the words, Depart from me, I never knew you.

We are not told whether any miracles were wrought in connection with the labours of the apostles in this place. The evidence from prophecy which first carried conviction to the Jews and proselytes, was, of course, supernatural; so also was the descent of the Holy Spirit, and the change wrought by him in their affections, views, and aims. There is a little sentence at the close of the first epistle which leads us to believe, that the advent of the Spirit to their hearts was accompanied, as elsewhere had been the case, by the gift of tongues. "Despise not prophesyings." Why should they have been in danger of despising prophesyings, that is sermons? We learn from 1st Cor. xiv., that some were desirous of having the gift of tongues, because there was something more manifestly miraculous about this, and they seemed by it to be invested with a higher character; in comparison with this they made light of the mere ability to preach and exhort; a mistake which Paul pointed out to the Corinthians, and now indicates to the Thessalonians.

WHAT IS TRUTH?

The disciples rebuked them. (MATT. xix. 13.) This is mentioned in all three of the synoptical Gospels. The disciples had no desire to veil their own mistakes. Jesus was much displeased that the disciples *should stand between himself and any that would come to him; and especially when they* who wished to approach him were little children. What! did the disciples think that little children would be out of place in the kingdom of heaven? That Christ came into the world for the salvation of adults only? Little children not wanted where Jesus is? Ah, this was a sad error and needed to be signally rebuked. By all means bring the children to Jesus; he has gracious words for them; he knows how to manifest kindness to them; and it would be a happy thing if men could read his face as easily as these little children can. Above all things, let parents teach their children to confide in Jesus, to believe in his love, to recognize him as their best friend; and let the teachers in Sunday Schools join in this loving work. But before this, when the little ones are not yet perfect in articulation and are getting their first ideas of the love that is, let them be told of the love of Jesus. And especially let them be taken in prayer to Jesus; let instant[illegible]est prayer be made for the Spirit of G[illegible] them from the beginning and keep [illegible]e evil through the knowledge of [illegible] let the other disciples join with the parents in such prayer.

What good thing shall I do that I may have eternal life? (16). This person was a ruler, and he was a young man; he had youth, wealth, and influence; more than this, he was desirous of having eternal life. But he was lamentably ignorant of the way of obtaining it. He thought he might gain it by doing some particularly good thing, such as the building of a synagogue, the digging of a tank, establishing a home for the destitute, or something of that kind. By a good [illegible]ing he means a meritorious thing; something that shall propitiate heaven for whatever may have been amiss in his life, and purchase for him a place in paradise. Very far from his mind was the truth that he was destitute of any such faculty of goodness; Christ proceeds to show him that there was no such faculty in man, not even in the sinless Son of Man, apart from his divine nature.

There is none good but one, that is, God. (17.) Supererogatory goodness, goodness not obligatory, which only begins to be when all obligation has been fulfilled, can alone be found with God, from whom cometh down every good and every perfect gift, even the faculty of obedience in man and his other spiritual endowments. When a man does any thing that is commendable, it is simply that he uses the power which God has given him in the way intended, and he is commended becauses he has not acted treacherously; very much as though your servant sent to the bazaar with money to buy bread, buys it and brings it and does not spend the money on some finery for himself or lose it in gambling. So is it even with heroes or men of exalted genius to whom monuments are raised; be it that they have conferred great good upon men, they have only conveyed to them what they were commissioned to convey; God is the Giver, such a one the purveyor. We see then that pride and self-complacency are all delusion; an appropriation of what does not belong to us; an embezzlement of royal property; a theft committed upon the treasury of the King of kings. Will a man rob God? that is what a man does when he vaunts his own goodness and seeks the honour that cometh from man. Have you been able to see this and to realize it, so that you are content to be overlooked while you employ your two, three, or five talents in doing God's will? If so, you belong to a very small category.

Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven. (MARK x. 21.) In professing to have kept all the commandments, the young man professed that his supreme desire was to do the will of God. Our Lord proves him. Are you willing to leave all your property in the hand of God? Have you this faith? Is there no mistrust of God? Do you love your fellow-man as yourself? Are you willing to come down out of the highest class of society into the lowest, and be rich only towards God, with all your treasure in heaven? The poor are commissioned by God to receive your earthly goods; their poverty is their commission. By the poor of course are meant your fellow-men that are really needy, and that would be really helped by the gift of your goods. Is there any lack of such in society? Come now, show your regard for the commandments of God. You are willing to recognize me as a teacher from God, to learn from me the will of God; well, I have put it before you.

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. (24.) Very impressively our Lord taught his disciples that the accumulated treasures of this young man were so many hindrances in the way of *his entering into life.* This is the more impressively shown by the favourable circumstances in the character of the young man, his desire for salvation, his coming to Christ with so much deference, and his past attention to the duties of religion. He was willing no doubt to sacrifice a good deal of this wealth; but the demand to give up all and make himself as poor as the other disciples of Christ, and be nothing more than such a poor disciple, on the way possibly to an ignominious death, this staggered him. That he trusted in riches was evident; he thought that money could do something for him that Christ could not, otherwise he would have incontinently abandoned all at the bidding of Christ. The rich man who becomes a disciple of Jesus must lay all his wealth at the feet of Jesus, and henceforth regard it as the property of Jesus, to be dispensed according to the instructions of the Master. How many there are in the church who think they do all that is needful, if not more, when they bring a certain percentage of their income to Christ; the young man would have been delighted to become a follower on these terms. Alas for the rich of these days, who are not rich towards God! And what is strange, they are seeking more wealth just as though they had been faithful in that which is least.

With God all things are possible. (MATT. xix. 26.) Who then can be saved? exclaimed the apostles. The difficulties in the way of salvation as represented in Christ's statement seemed to them insurmountable. They did well to make the question thus comprehensive, for the principle laid down by Christ took in a good many more than the rich; took in all who trusted in their own wisdom or strength or righteousness, and all who trusted in their fellow-men or in the world. The principle is just this: God demands entire consecration; he will make no covenant giving him authority over half of our affections or property. Exceedingly amazed, astonished beyond measure, the disciples cannot see how any body can be saved on these terms. They were not sure that they themselves had so completely forsaken every thing. Well, what does Christ's answer mean? Does it throw down what he has just erected? Does it mean that God's grace can do what his wisdom cannot, or that it can open a breach where his word has built a wall? Nothing of the sort. But it means that there was a power of God to be put forth in connection with the Gospel that should enable man to make this entire consecration. That which no mere human motives or human pressure could effect would be accomplished when the love of God should be shed abroad in the heart by the Spirit of God in Pentecostal times; as was, indeed, abundantly seen.

LEAFLETS.

The wisdom of reflecting on Death. Deut. xxxii. 29.

Wisdom and knowledge are not synonymous terms. Wisdom refers to the God-given qualities or powers of the mind; knowledge, to acquisitions which those powers have made in learning and experience. Many a man who is full of knowledge is empty of wisdom. The wise man is a superior being to the learned or knowledge-stored man, if the latter is not a man of both wisdom and knowledge. The two possessions may be combined in the same individual, but they are not always so. Knowledge puffeth up, but wisdom is an essentially humility-producing property. Wisdom seeks the well-being of the human race, and particularly that of its possessor. It seeks to make man happy and joyous and strives to point out the way to become so. See the character of true wisdom, wisdom *in excelsis*, as given by the pen of inspiration—"*The wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.*" A power like this, operating freely and universally over the world, is clearly calculated to effect the happiness of the whole human family, and fill the globe with peace, purity, and joy. That our species is not happy admits of no doubt and requires no proof. Yet man was made to be happy, happy in every sense of the term. It was a great mistake the Scottish poet made when he tried to show by his pretty verses that "man was made to mourn." To be happy, is only to realize the beneficent Creator's will and wish, and to seek happiness is undoubtedly wisdom. The souls which animate these bodies of ours long for felicity and joy, and to enable them to obtain their desire cannot but be wisdom of the highest kind. The happier a man is the greater are the probabilities, humanly speaking, of his usefulness and a long life to continue it. A discontented miserable soul works disease and death in the body, as the continued scratching of a recusant bird wears away the bars of its cage. It is true wisdom, therefore, to seek that happiness which tends to prolong life, render it fruitful, and fill it with sunshine. But who would ever think of placing that wisdom in reflecting on such a grave and awful thing as *death?* The very idea of death has a terror in it which often appals the bravest, and fills thousands with gloom all their days. Yet, paradoxical as it may seem, the desire and prayer of Moses' heart was that the hosts of Israel might become "*wise, and consider their latter end.*" In like manner the Psalmist intimately connects wisdom and the thought of or reflection on the shortness of our days. "Teach me," he prays, "so to number my days that I may apply my thoughts to wisdom." Anti-religionists and innumerable others who would not for worlds reckon themselves among this class, lift up their hands in holy horror at the idea of turning the mind frequently upon death as an antidote to unhappiness or as a mark of wisdom. Why cloud the heart with such thoughts? Why exhort men, and particularly the young, to think on that subject which, above all others, is draped in gloom and sadness? Life has enough in it to fill the mind with anxiety and wretchedness without adding this other source. In this way they reason, in this way they speak. Is this judicious? Is it wise? If death really be a calamity which must befall every man on earth, is it not prudent to think of it sometimes, nay frequently, in order to make such provisions against it as will lessen its woe? If a famine is certain to come on a country *any* time within a given number of years, is it not the part of a wise Government to think of it betimes, and strive to diminish its miseries? If an epidemic is abroad cutting down its victims in large numbers every day even at our very doors, would it be wisdom to give ourselves no concern regarding it, and refrain from the use of preventatives or ameliorants? If death, then, be truly a cruel terrible foe, why keep the mind averted from it and give it not a thought? Think of it or not, it will assuredly come to you and to me, and our wisdom is to think of it frequently and solemnly, lest when it comes, it may find us unpre-

pared to encounter it, and the full fell power of its advent overwhelm us with unutterable consternation.

Gujerat. R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With reference to the letter signed "Uxbridge" in your last issue, I trust the writer, who seems to be honest in his inquiries, will not take offence if I take the liberty of telling him that what is called by him "our creed of St. Athanasius" was not compiled by that divine, although it usually bears his name. He lived in the 4th century, whereas "the best and latest critics who have examined the thing most exactly make no question" but that it was prepared in the latter end of the 5th century by a Latin author, who was an African bishop, and named Vigilius Taprensis. (V. Bingham's Christian Antiquities, Book X., chap. 4.)

I would beg also to point out to your correspondent that he has slightly misquoted the creed in question, especially in his first interrogation, namely, "that the *Godhead* of the Father, of the Son, and of the Holy Ghost is all one." The words of the creed are,—"Of the Father, of the Son, and of the Holy Ghost there is one *Divinity*," &c. The term Godhead does not occur in all the creed, and is, I believe, inapplicable to each or any one of the three persons of the Trinity. The phrase more aptly denotes the Unity of the Trinity.

It would not be likely to lead to any beneficial result to discuss the most mysterious doctrine of the Trinity in Unity in a newspaper. There would be so many quotations from, and comparisons of Scripture required, so many technical terms to be explained &c., that the discussion of the question would be interminable. I would suggest therefore to your correspondent that he should not only "search the Scriptures" and provide himself with a copy of Inglis, as you advise, but that he should also procure Hill's Lectures on Divinity, and Hodge's Outlines of Theology, and study the portions of these valuable works bearing on the subject with great care, a teachable spirit, and *strict impartiality*.

I may further remark to "Uxbridge" that a familiar and common, though imperfect, illustration of the doctrine of the Trinity in Unity is that of a man. He is composed of three distinct parts, body, soul, and spirit, of each of whose existence and distinct spheres of action we are certain, but whose connexion and harmonious co-operation one with another we are unable to comprehend.

Yours, &c.,
R. A.

Epitome of News.

SATURDAY, JUNE 10, 1871.

—*Bombay Gazette:* "We hear that Captain E W. West is preparing for publication, and has written an introduction for, a diary kept by the late Rajah of Kolapore while he was in England."

"The hearing of the case in which Mr. Gopaldas Madhowdas and Mr. Purshotumdas Mohundas are charged with defamation by Mr. Madhowdas Raghonathdas, who recently married a young widow named Dhuncorebaee, came on yesterday at the Fort Police Court, before Mr. John Connon, Chief Magistrate of Police." Mr. Anstey for the Prosecutor "pointed out that by their proceedings the defendants had taken away what must be regarded as the prosecutor's civil rights, and contended that even assuming that it was a very wicked thing for a Kapole Bania to marry a widow of his caste, it did not follow that the caste, even if properly called together, had power to judge the case, and that a caste meeting could not judge a party without having previously tried his case in a fair and proper way. Even assuming for the sake of argument, though they could not prove, that the caste had power by Hindoo law or custom to try, to judge, and to excommunicate, the caste had deliberately neglected every one of the methods the omission of which on the part of any body so constituted vitiated the entire proceedings; for even bodies invested by law with powers of adjudication, such as the College of Physicians, could not put out of their body any alleged delinquent without having first of all brought him to trial upon charges specifying adequate offences. Now, that had not been done in this case, as the prosecutor had not even received notice to attend the meeting. Mr. Anstey held that the body known as the Kapole Banias are not a caste, and that there is not at this moment in India a single ascertained caste except the Brahmins, and that before the time of foreign conquest in India an appeal lay from the decisions of families and all bodies whatever to the king, and therefore to his vice-gerent the judge. Having quoted several extracts from the Shastras, Mr. Anstey said that he could not find in any one of the Shastras a single syllable justifying the sentence of a caste for putting any member out of caste. He then called upon his Worship not to allow the defendants to influence him by any appeal to his feelings by reference to the ancient Hindoo religion, but to remember that such appeals when made in favour of the continuance of suttee were ineffectual, and that the Hindoo law was not against widow marriages."

—During the present century 108 millions of copies of the Bible, in whole or in part, have been circulated.

—*Friend of India:* "We hope the Lieutenant-Governor of Bengal is in downright earnest in his resolution to sweep away the devilry of public lotteries in Bengal. The case has been well put by the *Bombay Guardian*. Undoubtedly lotteries are demoralizing and pure gambling, and undoubtedly also, it is utter hypocrisy to arrest natives for gambling for a few annas, while we allow these lotteries to go on. The *Guardian* is right in saying that it would be sorry to find that any of its friends had made a haul by lotteries. So would we, for we are certain that it would be money 'badly come,' and destined to 'badly go,' and that it would be to our friend, and may be to his children after him, the source of great mischief. The law is clearly against gambling, and we hope, for the sake of the young men of India, and the old ones too, that Mr. Campbell will show that he does not bear the sword in vain. He will be opposed. That is natural; but the bulk of the community will be on his side, and he will set a noble example."

—*Bombay Gazette:* "There can be very little doubt that public opinion at home is gradually veering round in favour of the re-constitution of a local army for Indian service. The short service system, which the Government introduced a year or two ago, and to which a much more extensive development is now given by the Army Regulation Bill of this session, is plainly incompatible with the necessary conditions of military life in this country."

—There are 470 places of worship in the city of New York. Of these 380 are evangelical, and 40 Roman Catholic. Protestant Episcopal 92, Presbyterian 70, Methodist 58, Baptist 46. There are 266 city missionaries.

—*Globe:* "The lady student who carried off the chemical prize at the University of Edinburgh was the highest of 240 candidates. Having been declared ineligible to receive the prize on account of her sex, Sir Titus Salt sent her £100, but she declined to accept it, being satisfied with the honour she had attained. There are 40 female students at the University of Zurich, and there are 200 female medical students in London."

MONDAY, JUNE 12.

—*Friend of India:* "When the last mail left England, the case of the London women personators had been opened. The only interesting circumstance about it is that among the defendants was Martin Luther Cumming. The young man's father cannot, any more than other fathers, answer for his son; but the complete name suggests curious thoughts of the hopes of bygone years, apparently on the way to ruin. Martin Luther Cumming was of course expected to be a 'pillar in the Church.' It seems that he is a pillar of a very different kind, and one not pleasant to think of."

—There are 9 Anglo-Marathi and 17 Marathi newspapers published in this Presidency.

—*Bengal Christian Herald:* "We had the pleasure of witnessing a scene of no common interest at the Bhowanipore Mission Compound, on Wednesday, the 24th May last. There was a gathering of Bengali Christians of all denominations, ranks and conditions, numbering about 500 in men, women and children. We noticed also a few European ladies and gentlemen, both missionary and lay. The object was the celebration of a feast of brotherly love. The business of the day commenced at 11 A.M., and was introduced with a hymn, readings from the Scriptures, and prayer. The last discourse of our Saviour with his disciples was then recited by Baboo Madhu Sudan Sarkar after the manner of Pouranik Kathaks, only with a scrupulous elimination of the ludicrous. An interval of refreshment was followed by a meeting, presided over by the Rev. J. Wenger. The good old missionary delivered his testimony in behalf of Bengali Christians, and with all the emphasis of his comparative experience of Christian life, expressed a firm conviction that the charges preferred, without and within the pale of the church against their spirituality, were absolutely baseless. The Rev. J. D. Bhattacharjea then made an earnest, vigorous, and effectual appeal in the interest of an indigenous missionary organisation. The Rev. G. D. Maitra enlightened the assembly with a clear, well defined, and illustrative analysis of brotherly love in Jesus Christ, calculated to awake [illegible] searchings of the heart. The Rev. S. C. [illegible], in a strain of the sweetest and most impassioned eloquence, preached the dying pattern love of our Saviour. The meeting was closed with [illegible] diction. After a while, they had Sankirtan in [illegible] of the tents pitched on the Compound, which over they sat to a common united dinner. It was about 9 P.M., when they all dispersed."

—Correspondent of the same: "You will be interested to hear the following account of a conversion which took place at Ferozepore on the 14th May. Baboo Maya Dass, a native of the town, a well educated man, accountant in Mr. Coate's office, was baptized by Rev. Newton. This gentleman was educated in a Government School. He was never in connection with any Mission or Missionary. He studied the subject for some time and was convinced (as every one reader of the divine origin of Christianity. He is the first convert from Ferozepore. His conversion produced a regular panic in the City. I was told that hundreds of families that day did not cook anything in their houses, so overwhelmed were the people by grief. The reason why people were so much grieved for him was that he belonged to a very high family. His own position in Society was very prominent. Oh, the sight was worth seeing, when thousands of rich people and others came to dissuade him from his intended step. He very boldly got up and expounded the Scriptures to them, and asked them in the end if he were to be blamed for doing that which he thought right."

TUESDAY, JUNE 13.

—*The Indian Mirror*, commenting on Mr. Voysey's refusal to join the Unitarians, says: "Mr. Voysey has wisely resolved not to join any existing Christian denomination, however [illegible] will stand on his own legs, and maintain a perfectly independent position." On this the *Witness* happily remarks: "Just so. [illegible] wish to have a rock, at least solid earth to stand on, but it seems that a man's legs should suffice. The earth rests on a serpent, and the serpent on a tortoise, but what is under the tortoise? The *Mirror* probably spoke more truly of Mr. Voysey than it intended. But we do not see how this absence of standing ground makes a man 'perfectly independent.' Isolation is not independence. No freedom is worth anything which is not subordinate to truth and law. A flashing meteor may be more independent than a fixed star, but the star would hardly wish to exchange places with it."

—*Witness* correspondence: "Are [illegible] satisfied that the doctrines they advo[illegible] For if not it is very wrong in them[illegible] much effort to induce others to embrace [illegible] they themselves do not confidently embrace. My ground of doubt lies in their claim to be progressive. If this claim be true, then they have abandoned some tenets to which they formerly adhered as strenuously and which they propagated as zealously as those which they now hold and teach. If this be the fact then why may not the doctrines of to-day be discarded to-morrow? But as truth never changes they must have been in error in holding the doctrines they now reject; or they are now in error in rejecting doctrines which being true then, must in the very nature of truth be true now. What I want to know then, is, are they certain that they have arrived at the end of their wanderings through the mazes of error and reached the goal of pure, infallible, unchangeable truth?"

—Same: "Sunday, May 28th, five persons were baptized in the Mission Chapel, *Nynee Tal.* One was the wife of Parbhú Dás, a hill-man, from the village of Dhaplí near Kâládungi, who was baptized one year ago. The other four persons were the two sons of Prabhú Dás and wife, fine lads of ten and

twelve years of age, a nephew about eighteen or twenty, and a young man from Moradabad, who is connected with a Christian family. This is the first inroad we have made among the hill people, and we are encouraged to hope it will permanently open our way among them. Prabhú Dás is a man of considerable influence in the little village of about forty families, where he lives, and he remains among them in just the same position as formerly, quite independent of Mission help, except that medicines are furnished him to distribute among the sick. He was reached in the first place by the Word of God carried to him by our Colporteur. He could read in Hindi, and purchased a New Testament in that language, the study of which led him to seek for instruction and ultimately for baptism."

—The *Times of India* believes that not only the *Collingwood* but the *Louise*, *Nadirshah*, and *Victoria*, all bound to Bombay, have been lost.

Wednesday, June 14.

—Three villages on the Hazara frontier have been burnt by raiders (Akarzais).

—Noticing the death of the Rev. T. T. Lynch, the *Daily News* says: "Mr. Lynch's loss will be widely felt. His congregation was a small one, but attached to him by a deep personal reverence and admiration which only the rarest moral and intellectual qualities could elicit. No sect could specially claim him as belonging to itself, but he was in sympathy with all, and in many respects the most able representative of broad and liberal theology among thoughtful Christians. Although Mr. Lynch has published several volumes, yet those who knew him best as a preacher feel how imperfectly his books represent the inexhaustible versatility, variety, vigour, and depth of his religious teachings. Besides pamphlets and essays, articles and literary papers scattered in magazines and reviews, he has left 'Memorials of Theophilus Trinal,' 'Essays on the Forms of Literature,' 'Three Months' Ministry,' 'Mornington Lectures,' and an exquisite collection of sacred hymns and poems called 'The Rivulet.'"

—The other day a daring attack was made by a gang of Wagheers on a village in the territory of H. H. the Jam of Nowanuggur. Two or three villagers were killed in resisting the attack.

—A Hindoo woman who had been badly beaten by her husband, a buggy-walla, hung herself on Monday.

Thursday, June 15.

—*Times of India*; Calicut, 14th: "The *Fathel Rahamon*, from Bombay to Penang, foundered last Friday off Purpengady. Twenty-five lives lost. Survivors leave to-day by the *Pearl*. Weather showery. Moderate sea."

—The High Court have quashed the conviction of Mr. Venayek Dewarkur, who was convicted by Mr. Ashburner, Collector of Khandeish, of receiving bribes. The conviction has been annulled on technical grounds.

—The defeat of the Chinese by the Panthays near Momein is confirmed from Rangoon. The Chinese are said to have been driven back to [illegible] some fifteen miles distant.

[illegible]ay Bench of Justices have given [illegible]tice that they will not bear the [illegible] Police expenditure.

[illegible]e: "Mr. Narrayen Wassoodew [illegible]striking fact, which shows how [illegible]s the pressure of existing taxes on [illegible]asses of the population. The distress [illegible]sued on account of nonpayment of [illegible]rates numbered eight thousand in the [illegible]r of the present year, against only two [illegible] the first quarter of 1870. We do not [illegible]n face of such painful evidence of the [illegible]essiveness of our local taxation, any Jus[illegible]he Peace can consent to become the in[illegible]ent of exacting more money from the rate[illegible]s. It is only an arbitrary Government that [illegible] dare to treat its subjects with such an utter [illegible]regard of their interests and means; and, as the [illegible]ench claims to be in some degree a representative [illegible]ody, its powers are necessarily limited by a [illegible]regard for what the people are able to bear."

—The widow remarriage case is adjourned till the 28th instant.

—The Paris correspondent of the *Times* describes a scene which he witnessed at the Tuileries on the 7th inst. The people were invited to see the rooms in which the "tyrant" had lived for the modest sum of 50c., but should they think proper to take tickets for the concert, "whereby these saloons might be at length rendered useful to the people," they should be permitted to enjoy the extra show gratis. I took a ticket, says the correspondent, and joined myself to a hot stream of people who belonged to every nationality and rank of life, and whose remarks and criticisms were most edifying. Every class of Parisian society was represented in the throng that swayed and hustled through the rooms, but the saddest sight of all was the knot or two of decrepit veterans from the Invalides who leant against the balustrade of the grand staircase, and gazed with pinched-up lips and dry eyes at the National Guards on duty, lounging and carousing down below. The stairs were littered with bedding and cooking utensils, shirts and stockings hanging to dry over the gilt railings, while in the square at the stairs' foot were ranged benches and boards on trestles, and there the soldiers of the Guard sat in picturesque groups enough, contrasting in the carelessness and dirt of their general appearance with the lavish ornaments of marble and gilt work which served as a background to their figures.

—M. Drouet claims the reward of 100,000 francs offered by M. Breant for the cure of cholera: his remedy is a mixture of collodium and castor-oil spread on the stomach.

Friday, June 16.

—A rather singular criticism appears in the *Indian Mirror*: "The following curious notice has been posted up in several places in the holy city of Benares:—'We, Madhoban Das and Dwarka Das, residing in the vicinity of *Gopal Mandir*, hereby give notice on our own part that a son of ours is possessed by a devil.' What do the advertisers, who give the notice 'on their own part,' mean 'by a son of *theirs*.' Does the son own a plurality of fathers? If so, it is no wonder that the son should be possessed by the devil."

—We learn from the same that Miss Cobbe has prepared for the use of theists a book of 71 prayers.

—A telegram from Hongkong, 14th, is published to-day: "Latest advices from Japan announce the commencement of an American Expedition against Corea. A fort on the river near the island of Ianhghwa opened fire upon some boats that were reconnoitering; two men were wounded. A general shelling then took place, after which the Coreans abandoned the fort."

—The Governor-General in Council has appointed a Commission to take into consideration certain points connected with the present state and constitution of the several Lawrence Asylums in India.

—Four Europeans at Cawnpore went out shooting last Sunday. By an accidental discharge of a gun, two of them, named Dignum and Cook, were killed.

—The Simla Union Church Fund Committee have paid off Rs. 15,000 of their debt, reducing it to Rs. 11,000.

—Mr. Sorabshaw Dadabhoy, prosecutor in a case at Broach, on being asked to take his oath on the Zend Avesta, refused to do so, and expressed his belief that the Zend Avesta was not directly received from the Almighty. His affirmation was accepted instead.

—Deaths last week, 316; by small-pox, 26.

—*Indian Daily News*: "On Sunday last information was given to the police in the Tallygunge Section, Calcutta, by Baboo Bycunt Nauth Bocharjee that an *idol* had been stolen from the temple at Moohurpore. The thief and the god remain undiscovered."

—We take the following from a letter from Peshawur:

"Of the 2,000 European soldiers at this station, 800 are to go to Cherat, a rocky hill of no great altitude some 30 miles to the south-east of Peshawur. The hill is not high enough to make any perceptible difference in the great heat of the day time at this *intensely* hot season of the year. It is a great mistake. The garrison as a rule—and this year is no exception—are very healthy during the hot season or until about August, when it begins to get cooler. It is torture to take the men out of their comfortable barracks and put them in tents on the Cherat Hill. The authorities should have waited till the two hot months are over. We have only two very hot months here. The Head Quarters and Right Wing of the 6th Royals, 300 of the 60th Rifles, and about 50 of the Royal Artillery are going. I think Cherat is not much over 3,000 feet above the sea level, but I am not sure, and the bare rocks where the men will be, retain and give out the heat of the sun."

Miscellany.

—Report of the Bombay Diocesan Committee of the S. P. G. for 1870; the Rev. Mr. Ledgard writes:

"During the year I have met a good many of the Kabir Pantis in different parts of Bombay. I have visited the houses of some, and have held conversations on religion and on their own peculiar belief. They are followers of one Kabir, who it seems lived between 300 and 400 years ago, and their religion, so far as one can judge of it, is only a form of Pantheism. They hold the founder of their system in very high esteem, and have some wonderful stories relating to his birth and youth. He first appeared in this world to a Banyá, as he was passing a pond of water; Kabir in the form of a child was dancing on the leaf of a lily, and the Banyá carried him home, but was obliged by the importunities of his wife to take him back and place him carefully on the leaf again. All the followers of Kabir profess to lead a single life, whether male or female. They delight to give an account of their belief, which they illustrate and enforce by poetical quotations from works written on the system of Kabir. They evidently make a great point of learning this poetry, which they explain and comment upon as they pass along very readily.

"Many natives, Hindus, Mussulmans, and one or two Parsees have also visited me at my house, men whom I could not describe as inquirers, and yet who wished to discuss religious subjects. I cannot say that they usually show any earnest desire after truth, unless it be truth which shall give them worldly advantage. The great majority of those who come professing a desire to learn the truths of Christianity I am bound to declare are actuated by worldly motives. It would not be going beyond the truth to assert that nine-tenths of our professed inquirers are out of employment when they first come to us; and if we use our endeavours to get them work and are successful, I think I should still be within the mark in saying that of those thus provided for not one-half continue their inquiries. I am of course giving my own experience, and do not know that others are so badly off in this respect as myself. Many Persians have visited me this year, as formerly, and some of them have proved sincere inquirers, as will appear more fully from my account of Baptisms."

"I have not yet mentioned my visits to the coffee-shops, where I meet a great many Persians and Arabs, with whom we have interesting conversations. The latter often express their unfeigned astonishment on learning that my Catechist, Munshi Abd-us-Salám is a Christian, and sometimes give very significant hints as to what kind offices they would perform for him if he were in their country, for having left Muhammadanism. One of the Persians we meet there brought a book to me a short time ago, and asked my opinion upon it. It is written in English, and was published in London only last year, having as its author J. Davenport, whoever he may be. The book is entitled 'An apology for Muhammad and the Koran,' and its object evidently is to exalt Muhammadanism at the expense of Christianity, for contrasts are continually drawn between them which always tell in favour of the former.

"There is a great deal of *suppressio veri* in the book, if one could not even go further than that; *e.g.* the author speaks of Muhammad's toleration of other religions, and says that in this respect he has often been misrepresented. To prove this point he quotes from the Koran a passage which, taken by itself, would be sufficient. But of course it cannot be ignorance which makes him *omit to notice* that the one or two passages inculcating toleration, were written while Muhammad was at Mecca without power, when toleration was the only ground he had to stand upon; but that when he afterwards became more powerful at Medina he gave forth a very different sound; he then said 'Slay the unbelievers wherever ye find them,' &c., and many others of a like kind; and these passages coming *after* the others are always said by Mussulmans to have *abolished* them, so that to the present day the command to propagate religion by the sword is in force wherever it can be carried out. This does not look much like toleration. I have referred to the book, however, to show how ready the natives are to make the most of everything which seems to be in their favour. It has been already translated into Hindustani, and no doubt will have a great circulation in Hindustan."

—Burmah Baptist Missionary Convention Report:

Brethren Beecher, Thomas, Douglass, and Van Meter, all from the Bassein station, so recently members of your Convention, will meet you in council no more. They have been taken while we are left. They have gone before us to the council of Heaven, where the eternal past and the eternal future converge in present glory upon them. Their minds work no longer as within prison walls, worrying themselves against its gratings, but their free and sinless spirits see as they are seen, and know as they are known.

The Committee, impressed by the solemnity of these repeated deaths of persons in the prime of useful manhood, feel that this is emphatically a time for faith; faith in the character, the promises, and the providences of God. God's providences work in silent sublimity, and sometimes trample down all that is nearest to our hearts, making fearful desolation, without one word of explanation or one look of sympathy to lighten the heavy load.

Why? The flesh must be crucified. Faith, the central principle of our moral nature, the sole condition of salvation, and the prime work of man, must be nurtured, developed, and matured. "What I do thou knowest not now, but thou shalt know hereafter."

A little more of toil, a little more of self-denial, a little more planning for God and the church, a little more discipline under the Master's hand, and we, too, shall feel death's gentle touch, while we hear a voice sounding sweetly from above, saying to us, "Come up higher!" We shall follow our brethren, passing up the same way and receiving the same blessing. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

For Shan preachers and the distribution of tracts and Scriptures in the Shan country the Convention appropriated four hundred Rupees.

Rev. Cushing, under whose supervision this work was accomplished, sends us the following interesting report:—

"On the eighth of November last (1869), Mrs. Cushing and myself left Rangoon for a visit to Kaing Tung (Keng Toong) the chief north-eastern province of Shanland, on the borders of Yunnan, China, and about seven hundred miles distant. Ascending the Sittang river to Toungoo, after spending a few days there in preparation, we started northward into Upper Burmah through the provinces of Ningyan and Yemaithen, thence eastward over the mountains to Monai. A month was consumed in reaching this place. Thus far the route was familiar and the people quite generally acquainted with the object of our journey. After remaining at Monai a few days, we resumed our march, pursuing a north-easterly course through the hitherto unvisited tsaubwa-ships of Kaing Tung, Kaing Kam, Kaing Loom, across the Salwen river, through several petty principalities to Maing Ping and Kaing Tung. Here we remained ten days receiving marked kindness from the tsaubwa, and were daily surrounded by crowds of people.

"From Kaing Tung we returned by a south-westerly route through an exceedingly thinly-peopled country to Keng Hai, where we arrived after travelling two weeks. On entering this province we pass out of the Burmese into the Siamese dominions, and also from the northern Shans into the Laos, a kindred people, with a cognate language. Continuing our journey south-east, we reached Zimmay, were we enjoyed a brief but delightful visit with brethren McGilvary and Wilson of the Presbyterian Board. Our route home from this city was through a large and important Karen field, extending from Zimmay to the Salwen, for which nothing has yet been done. The journey terminated on the 5th of April lacking five days of five months.

"I can only give the briefest *resumé* of facts connected with a journey of such length and varied incident.

"We were generally well received, and found willing listeners to the truth. In that portion of the journey which passed over the route of the previous two years' journies, we found that the tracts then given had not been without much influence in stirring up a spirit of inquiry, though more frequently a spirit of opposition was the result. In the cities of Ningyan and Monai especially, persons were found who were ready to hear the truth and reason candidly about it. In the latter city the high officials, both Burmese and Shan, were unusually cordial and desirous of friendly intercourse.

"North-east of Monai the people were accessible, though in many places they were slow to apprehend our real object in coming, and were disposed to consider that we had some concealed motive. At Kaing Tung however we were received with open hospitality by the tsaubwa and with great friendliness by the people. Both at the palace and in our house the truth of the Eternal God and salvation by his Son were discussed daily. East of the Salwen, Boodhism has a much looser hold on the Shans than on the west, and Nat worship holds a more prominent place. Consequently they were more inclined to listen candidly than their western brethren, and often acknowledged the superiority of Christianity as a system to their own.

"When we entered the Laos country we were unable to do any direct religious work, except as we occasionally met immigrants from northern Shanland. Though the Laos is a dialect or rather derived language from an original Tai language, and we could understand many things in common conversation, the religious language was quite different from what we were accustomed to, and precluded work on our part. The Laos language and written character are so far separated from those of the northern Shans, that the two peoples must be reached by separate agencies. The Presbyterian missionaries have entered nobly into the work among the Laos.

"During the journey in Burmah and Shanland five thousand Burmese and Shan tracts, some Testaments and portions of Scripture were distributed. We endeavoured to give books only to such as could read and promised to read; but the supply for this class fell far short of the demand. We rejoice in the scattering of these leaves of truth, for every one that is read becomes a silent but faithful preacher, and spreads the knowledge of salvation."

If there are individuals in our churches, who find it impossible to forsake their former sinful practices, it is much better that the hand of fellowship should be withdrawn from them, after faithful efforts to enlighten their minds and reform their lives have failed, than to lower the standard of purity in the church in order that they may be retained.

The members of our churches more generally must feel that each person has something to do in this warfare, and that they cannot maintain their stewardship unless found at work for Christ—that upon them devolves the responsibility of maintaining the doctrines of the gospel and enforcing its precepts in all their purity if they would ultimately conquer the land. They must be taught that Christianity is not a system of doctrines, nor a code of morals simply; but that it is *this* and an *inward life besides*, which developes fruit even an hundred fold in this life, and is the foretaste of eternal bliss to come. They must not expect the entire system of education and civilization which the Bible has developed in the so-called Christian lands to be brought to them at foreign expense, but they must learn as rapidly as possible, that these temporal fruits of the gospel will be developed more or less rapidly among them in proportion to the energy and the fidelity of their lives. They must be taught to think and act for themselves, so that they can modify our western civilization the better to meet their own peculiar circumstances in life.

Paul and his companions drew out the energies of their converts to Christianity, and wherever they went churches sprang into existence which were potent for good. Their prayers, their daily example, their contributions and their exhortations, rapidly extended the knowledge of salvation through Christ. Paul says to the Thessalonians, "From you sounded out the word of the Lord, not only in Macedonia and Achaia but also in every place your faith to Godward is spread abroad so that we need not speak any thing."

Such are the churches we wish to see in Burmah, making it the focus of evangelical influences that shall extend far into the interior in all directions. If we fail to establish independent, self-sustaining, self-propagating churches here, we shall wait long to see this land full of the knowledge of God and of Jesus Christ the only Saviour.

—Church of Scotland Missionary Record:

"The Church will learn with surprise and sorrow that Mr. Duncan Campbell, their faithful missionary at Darjeeling, died of fever on the 31st of March. His loss is in every way trying—and all who are interested in our mission to the aborigines will lament the passing away of one whose career had given such promise of usefulness.

I have been asked to convey this sad news to the Church, because, from my personal acquaintance with Mr. Campbell, and from having acted as correspondent for Gyah when he was stationed there, I can speak with full knowledge of his character and work in India. He was the last surviving son of Mr. Campbell, the respected Free Church schoolmaster, Campbelton; and at the time of his appointment to Gyah, he was himself an under-master in the well-known boarding school at Sunderland. I have much pleasure in recalling now the letter I then received from the head-master in which he describes the fitness of his young friend for the service to which he aspired—speaking of him as manly and energetic; a great favourite with the boys, in whose athletic games he used to join with immense spirit; a good scholar, and, above all, a simple hearted and thoroughly Christian man. It was this manly simplicity, and unaffected, almost chivalrous devotion, which chiefly impressed me when I had the pleasure of seeing him in my house before his departure to India; and these characteristics have ever been markedly displayed by him during his whole career as missionary. The Committee have never received a single line either from Mr. Campbell or about him which has not been to his credit. In temper, perseverance, and efficiency he has been all they could have wished. Modest, sincere and devoted, he has worked like a brother with Mr. Macfarlane, for whom he entertained the deepest affection, and to whom his loss now will be a grievous blow. Before he started for India he married one who has been a fellow-labourer with him in all things, and who is now left a widow with a dear little boy, who was the pride of his father's heart.

I received a letter from Mr. Campbell about two weeks before the news of his death came, and which in its hearty freshness is a true picture of his character. The tone of almost boyish enjoyment of camp life, combined with deep unaffected earnestness which it breathes, is peculiarly touching when read now.

My dear Macleod,—I am just now in the centre of the Terai, and a more lovely spot could hardly be found. My tent is pitched in the middle of a large plain, some two miles long and one mile broad, surrounded by fine forests, the abode of peacocks, pheasants, elephants, leopards, and (the natives are to be believed) tigers. The ground is perfectly dry and to all appearance quite healthy. My own opinion is, that for six months in the year one can live here perfectly well and without the shadow of danger—*i. e.*, if he takes all due precautions, filters his water, and does not go [illegible] shooting into all the damp and unhealthy districts. I spend a week here every month and find it very pleasant indeed. If a missionary can be got out to the Rajpunsis, his head-quarters will either be in Bakdogra, or in Muttigorah, probably the latter, as it is healthier in the rains. In the meantime, however, Bakdogra is as healthy as Patrick. This is a fine field for a missionary. I am not exaggerating when I say that by attending the various bazaars an audience of 300 can be had any day in the week. I have just finished the examination of this school for to-day. The boys are a fine clever set of fellows, and could hold their own against boys of the same age at home. They come round my tent for books, pens, pencils, and such school requisites. The teacher, a Hindoo, came to me for a Bible.

I had only an English and Hindoo [illegible] when I came down next month, I [illegible] a present of a Bengali one. I hope [illegible] carefully. The people here are a fine [illegible] set of men. I pray that God may grant [illegible] in our work: oh for a living Church of Christians, cultivating their own fields in their respective villages bearing testimony to the reality of the religion of Jesus. It is a sight for which I hesitate not to say that the mission would gladly sacrifice all its comforts, and even his life. The schools are prospering beyond our most sanguine expectations. We have now somewhere about 19 schools [illegible] as three months ago there were only [illegible] three of the schools the daily attendance is [illegible] 30. In this part of the world such an attendance is considered very good indeed. I have a girls' school in Terai *on paper*. I hope in a week or two to see it really in existence, when I will hand it over to Miss Macfarlane, I acting as inspectress. I was saying to her that next cold season she and my wife must go down to Terai, and that for them I would get a nice bamboo house built [illegible] while I would take up my quarters in the tent. I think their journey would do good.

I have to thank you most sincerely for kindly sending me out these three nice books. It is

such a pleasure to be remembered by people at home. I must now go and look after the cooking of my dinner, my only cook being a young boy. In this country a man must turn his hand to everything. For Mrs. Macleod's benefit I will tell you how we cook in camp. When the tents are pitched there is a general run to the nearest trees for withered branches. Then there is a hole dug in the ground a foot deep, a half foot broad, and a foot long. This serves for an oven. The pot is placed on this, and in two hours' time [illegible] supplied with a very savoury dinner. A [illegible]s' ride renders one's appetite so good that [illegible]ord to dispense with tea and cookies. [illegible]ndest regards to Mrs. Macleod and your[illegible]n, yours sincerely, D. CAMPBELL.

[illegible]akdogra, *Feb.* 15, 1871.

[illegible] was received about the 20th of [illegible]n the 4th April there arrived a [illegible] the 31st, briefly stating he had [illegible] It is to be feared that this fever [illegible]n contracted in the expedition about [illegible]ites so hopefully. Our mission in [illegible]late, in God's mysterious providence, [illegible]me trying blows; and the death of the [illegible]Dr. Ogilvie is closely followed by that of [illegible]ng and noble-hearted Mr. Campbell. When [illegible]t to India he literally 'gave himself to the [illegible] to live or die; and his godly parents, who [illegible]arted from him in sorrow, shared their son's [illegible]and did not grudge him for such a work. He [illegible]d at his post; and when, in his letters; he [illegible] of how a missionary would willingly sacrifice [illegible] if he could but see a living Church estab[illegible]among these aborigines, we are warranted [illegible]ng that dedication of himself in spirit to [illegible]ual decease a few days afterwards, and [illegible]he has verily *died for the cause* which [illegible]o faithfully."

[illegible]ev. Dr. Prime ("Eusebius") who visited [illegible]ear and a half ago, is publishing his [illegible]e *New York Observer*. He says:

[illegible]s ruled now for the good of India, for [illegible] the people of India. I take the greatest [illegible] bearing testimony to the high character [illegible]ho have the administration of affairs in [illegible]e, and to the aspect of the country in [illegible] educational, social, and religious in[illegible]eing full of promise. I doubt if any [illegible] more conscientious and intelligen[illegible] controlling its destinies tha[illegible]s [illegible]re reforms yet to be consumm[illegible]d. [illegible]ution of rulers prevents them from [illegible] up a sort of complicity with idol[illegible]at work of education which the [illegible]arrying on, to which I shall again [illegible]ed too much to a privileged class; [illegible] a great pleasure to me to find this [illegible]such rapid progress in all that is [illegible] promote the highest good of the [illegible]well in it, to whatever race they [illegible]looking all the past, I heartily rejoice [illegible] to-day under British rule. Long [illegible] be undisturbed. May it not be [illegible]e tribes of the land shall be able [illegible]nd wisely to govern themselves. [illegible]e present system will be to develop [illegible] self-government. In addition to [illegible]ces who are still recognized as the [illegible]r limited territories, natives are [illegible]mbers to the Supreme and the Pro[illegible]. The government is doing nothing [illegible]nce the Christian religion, (though [illegible]r own government is doing,) and [illegible]rowing out of the peculiarities of the [illegible]rieties of races, the inveterate nature [illegible]dices, yet remain to be removed or [illegible] judging from the promise of the [illegible] bids fair to become again a mighty [illegible] the East, and to outshine in its glory [illegible]ndour of the old Moguls."

[illegible]*ew York Observer*; Eusebius in Calcutta: [illegible]er breakfasting with a large party of mis[illegible]naries of various denominations, and from [illegible]ifferent lands, among whom was an excellent mis[illegible]sionary of the Chrch of England, who on this soil was one with all who where devoting themselves to the salvation of the people of the land, I went through the various departments of the Free Church College, and was more delighted than surprised, after what I had previously learned, to find a seminary of learning so admirably equipped for giving to its students a thorough education in all the branches of science. The buildings are substantial, extensive and well arranged. The number of pupils has fallen off considerably within the last few years, owing perhaps to the founding of other schools by the Government and by private munificence. The East India Government has inaugurated and nobly carried forward a great educational work in India, of which I shall speak at another time. But the number of students in the Free Church College for the past year was more than one thousand, with an average daily attendance of 950. This includes all ages, the course of study embracing all departments, from the primary school to the higher branches of a complete education. No regard is paid to caste, or to any of the distinctions which prevail among the natives. Mohammedans and Hindoos of all castes occupy the same forms, and go through the same course of study. The College of the Kirk of Scotland is of the same general character, and on the same scale, but the number of students is not so large.

"I was not prepared to find that so few of the great number of students who freely avail themselves of the advantages of these missionary institutions, many of whom go through a course of study extending into years, have renounced their own religious ideas. Only in rare instances have they nominally embraced Christianity, even where the truths of the Bible have been made a branch of study. It is not the desire to become acquainted with Christian truth, much less to become Christians, that induces so many youths to crowd these foreign seminaries of learning. They are anxious to become qualified to fill the various lucrative posts which in connection with the civil service and the commerce and business of the country, are open to the natives. This is the great stimulus to study, and a succesful course and an honourable graduation in the missionary, as well as in the Government colleges, is usually a passport to a good situation. But this army of educated men may yet be brought into the Church of Christ, in that great religious revolution that is to pass over India, the promise of which we have in the Word of God, and the signs of which are to be seen all over the land."

Irenæus of the *N. Y. Observer*, travelling in South Carolina, was told as follows: "You ought to have been here before the Legislature adjourned: it would have been a novel sight, ninety coloured men in a body of 125 members, and many of them utterly illiterate and incompetent: seeking only to get money for themselves: voting away the public money with reckless extravagance: expending $90,000 in furnishing the capitol, and then stealing the carpets of the committee rooms when the session was closed."

Irenæus sums up thus: "A month among them, in four States, in city and in country, has led me to this conclusion. They are happier now than they were, and are not so comfortable; they are not so well clothed and housed and fed: but they like it better. You know how it is yourself. They prefer harder times with liberty, to being pampered in slavery, with all its fearful liabilities. And they suffer more now than they will when society has become more settled in its new relations. There is more friction now than there will be by and by. The whites have learned that the free labour system is better for them, and not one has expressed to me the slightest desire for a restoration of the old institution. But again and again have I heard men, and even women, affirm that they would not have slavery re-established on any account whatever. With all the inconveniences attending the servant question—and it is more distracting at the South than at the North—the white people feel themselves emancipated. Some of them who are reduced very low by the change have assured me that they are relieved of a burden and care and plague, and that they would never assent to a revival of the former system of labour.

"It was a terrible blunder to give votes and office to ignorant, unqualified, and irresponsible men, simply because they were black men or white men. Universal suffrage is the dry rot of democratic institutions, but we shall have to take the risk of it and make the best of it. It is an evil in New York, and bitterly are we suffering from it; but it cannot be cured; it must be endured and ameliorated by qualifying the ignorant and depraved for their sovereignty. So in the South. No sensible good man can imagine that the masses of coloured men, unable to know whom they are voting for, being ignorant even of their letters, should be called to the exercise of the most sacred and responsible duty of intelligent freemen. And now that they may vote and do vote, and put one another into office with all their unfitness still clinging to them; and as revolutions never go backwards, and, therefore, no restrictions will ever be imposed in this country upon the liberty of suffrage, it is the dictate of self-preservation and patriotism and religion, to fit these men and all men for the exercise of their rights and privileges. In the four States of the South which I have visited the work is going on hopefully, except in South Carolina. Here the coloured men who are in power, being themselves, in very many instances, both ignorant and dishonest, are not disposed to labour for the elevation of their race: their day of power would be over if their people were enlightened. And the old ruling classes of South Carolina have not yet come to see that by co-operation with the better part of the coloured people in a demand for qualified men to be legislators, regardless of colour, that in other States some of the evils that South Carolina suffers have been averted."

—51st Report of the Calcutta Committee of the Church Missionary Society:

"At *Agra* Zenana work has been prosecuted with great encouragements. One Bengali lady, the wife of a clerk in a Government office, has openly professed her faith in Christ by baptism; her husband at first violently persecuted her, and tore up her books, but was eventually induced to consent to her being baptised, although he feared his countrymen too much to be himself present, or even to remain in Agra during the ceremony. He went to Lahore, where he has since been rejoined by his now Christian wife.

"*Lahore.*—The theological school here was opened towards the close of the year. Mr. Clark has arrived from England to supply Mr. Knott's place, as coadjutor to Mr. French, and Mr. Bateman also is assisting in the institution for the present. Six pupils have been admitted: one of these comes from Kangra, another from the Presbyterian mission at Sealkote, a third from Narrowal, and a fourth from the Benares training institution, being a friend of Moulvi Safdar Ali, who was baptised with him at Jubbulpore. A house and land has been bought for the institution, and some further necessary buildings are being erected.

"*Umritsur.*—During the past year three teachers from the schools of this place have openly confessed their faith in Christ by baptism. One of these was an English teacher, formerly a pupil in the central school, of respectable family and a native of the town; another was a vernacular teacher, trained in the school of the Vernacular Education Society, while the third was a young Sikh, who was teacher in a branch school. As might have been expected, many of the boys left the schools after these baptisms, but most of them have again returned.

"The out-station at Narrowal has lost the services of its catechist Paulus, the first convert, and well known in the records of the mission. The old man died of fever in January. He owed his conversion chiefly to intercourse with Dr. Morrison of the American mission, and Mr. Fitzpatrick, and to the writings of Dr. Pfander. His wife and mother still remain Mahomedans, but his second son, Sadiq Masih, is studying in the theological class at Lahore. Yuhanna, another catechist, of Batala, has lately written an account of the Hindu religion and its various sects. The Rev. Imad-ud-din has brought out a short commentary on the Revelation in Urdu, and is preparing a popular life of Mahomed.

"*Mooltan* is another of the stations which has been deprived during the year of the services of an ordained missionary; but the work has been zealously carried on by the schoolmaster, Mr. Briggs. Mr. French has made two short visits to the place. Mr. Briggs devotes six hours daily to the school, besides his other work, and has been gladdened by the conversion of one of his pupils to Christianity. This was Allah Taway, a young Mahomedan, who had to undergo much domestic persecution in consequence. His baptism caused great excitement in the city (he was the first native of Mooltan baptised in the place), and his return to Mahomedanism was publicly prayed for in nineteen of the mosques. He is now a student in the Vernacular Education Society's institution at Umritsur.

"The report from Mooltan for 1869 contained an interesting account of a Cashmere Pundit, who, on one occasion, sat up a great part of the night conversing with the missionaries on religion. This year he found his way, when dangerously ill, to Umritsur, in order to be received into Christ's Church before his death. The missionaries there acceded to his request: he was baptised, and died a day or two afterwards.

"Old friends of our Society will remember the movement in favour of Christianity that took place many years ago amongst the Mazhabi Sikhs of the 32nd regiment of Punjaub Infantry, and

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which was checked by Government interference. This regiment is now at Dhunpho, near Raneekhet. and our missionary, Mr. Bateman, paid then a visit in October with the view of again initiating Christian work amongst them. He found in all 29 native Christians in the regiment; but they seemed to be now Christians in little more than name. They do not meet for prayer, and no not seem even to pray in private. Yet there appears a considerable prospect of success for a school, if established amongst them; and we are in hopes of supplying them ere long with a good Christian teacher."

—*Christian Work* for May; letter from Paris:

The appearance of Paris is desolate in the extreme: rich families fled, shops mostly closed, work stopped, houses shut up, streets filled with armed men with dreary, haggard looks, and black dingy uniform; here and there a barricade of bricks or paving-stones with cannons grinning through the embrasures. In the vicinity of the struggle, these armed men fill gardens and courtyards, or lie in ambush behind strong-built houses, till they are called out to fight.

Now, how can this state of things be accounted for, after the glowing reports given us of Paris during the long Prussian siege? We fear that the parable of the man out of whom the wicked spirit was cast, but *who left his heart untenanted*, is but too correct a description of the case. In reading the Protestant religious journals printed in the capital for the last seven months, we look in vain for a sound standpoint. At first the Roman Catholic outcry against Protestants as favouring the Prussians threw the Protestants into a fever of press-writing to exculpate themselves, and a patriotic ardour passionately to show that they were no less anti-German than their neighbours. This gave birth to vast schemes of relief for the wounded, admirably carried out, but also to much timidity in evangelising otherwise than by giving Gospels to the soldiers and wounded, and cards of Protestant church services to Protestant men. Conferences on secular subjects and discussions on politics were indulged in, supposing it the way to lead the popular mind to what were called sound republican principles. Politics found their way into sermons, speeches, and street-efforts; favourite leaders were praised as a patriotic duty; the cause of France held up as just; and God called upon to deliver Paris as a righteous God bound to deliver the innocent and oppressed. (We pass over the admirable *individual* acts of Christian daring, Christian preaching, Christian tending of the sick, of which our correspondence has already freely spoken.) The immense, the terrific disappointment of hopes buoyed up so long, the sense of unanswered prayer, of unfulfilled personal predictions, the bewilderment of having indulged so long in delusive trust in men, added to the physical prostration through cold, hunger, and anxiety, have shaken many, and left them weak indeed. They were weary in the land of peace, and the swelling of Jordan has overwhelmed them. They need immense tenderness of sympathy now.

During the siege, if certain worldly habits were put an end to by the austere duties of the citizen, the wickedness in drunkenness, in outrageous blasphemy, in selfish cupidity, heartless rapacity, was never carried to such an extent. Many of the wicked among the wealthy fled before the siege, leaving their tradesmen unpaid; these, in their turn, fleeced the public, and battened on their neighbours' very life-blood. These crimes are now crying vengeance, and reaping it as though the very times spoken of by St. James were at hand. Truly these have "heaped an awful treasure together for the last days!" We know some who, acquainted with these things, said during the siege, "How can we expect God to hear and deliver us, when that dark cloud of blasphemy and these fearful cries of the oppressed go up day and night before him!"

But these crimes could not be punished by the foreigner; so the foreigner is removed, and the fellow-citizens' time of revenge is come. The urgency of the present struggle with Versailles has perhaps alone prevented the threatened proscriptions. A small foretaste of them only has been given in a few arbitrary arrests, confiscations, and executions by the musket-ball—the guillotine has been publicly burnt, and the tri-coloured flag put aside as having been *used by tyrants*, and consequently defiled. Rome is coming in for a share of revenge; church property is confiscated, and all connection with the State abolished, together with the salary of the clergy, several members of which have been arrested on various pleas. The most serious accusation seems to be that of correspondence with Versailles. The Archbishop of Paris occupies a cell in Mazas prison on this plea. The Rev. E. Forbes had the privilege of visiting him there, having to speak with him about the provisions sent from London to the famished Parisians, the Archbishop being the only member now left in Paris of the committee appointed to superintend their distribution. The Venerable prisoner said that the visit was a sunbeam to him. The extreme revolutionary measures are prepared by suggestions in the immensely-read, cynical, jovial, bloodthirsty, Billingsgate, *Pére Duchène*, and the bouncing, raging, *Mére Duchène*. 100,000 copies of these are devoured daily in Paris, besides hundreds of thousands of common sheets of the reddest die; when the people's mind is prepared, and a semblance of justice, and an appeal to the heart are a quick preparation—then the measures appear on the walls and in the official journal, and being a little less strong than suggested, pass easily current with the "patriots."

Letter from Italy:

One of the Roman newspapers has been for some days publishing the account, from official papers, of a trial which took place about two years ago, of some priests, for manufacturing relics. From this trial it appears that the bones of animals were sold for the bones of saints; that glasses stained with some dark red substance were palmed off as glasses containing the blood of saints. The manufacture seems to have been complete. If any one desired to possess the bones of any martyr or saint, he had only to make an application, and he was immediately supplied. The result of this trial was, that one of the agents for the sale of these relics was condemned to a year's imprisonment, without, however, any mention being made of the crime of which he had been guilty, while the priests and Jesuits who had connived and assisted him in this work were allowed to pass unpunished. Against this sentence the agent's advocate appealed, and the Pope, in order to prevent the case from being again tried and the names and actions of other priests discussed, granted a free pardon for the offence. It is said that the publication of these papers has caused great consternation in the Vatican. The Pope had been led to believe that all the documents had been destroyed, and when he found out that they were being given to the public, his anger knew no bounds. He reproached the priests as persons who thought more of their own interest than the good and prosperity of the Church, and regretted that he had not allowed justice to take its course on all those who had profited by this traffic.

TELEGRAPHIC NEWS.

London, 8th: The Czar of Russia has arrived at Berlin.—A telegram has been received from St. Petersburg, announcing briefly the termination of the Russian campaign against Khiva.

Versailles, 8th: In the National Assembly to-day M. Thiers stated that the safety of the Republic having been placed in his hands as a sacred deposit, he would not betray the trust. The abrogation of the law of exile has been adopted by 484 against 103 votes. The elections of the Duc d'Aumale and the Prince de Joinville have been validated by 448 against 113 votes.—In the House of Commons last night Mr. Grant Duff, replying to Mr. Bass, said the reply from Earl Mayo to the recommendation of the Duke of Argyll concerning the alteration in the furlough rules had not yet arrived. He stated, however, that the reply might modify the Duke of Argyll's wishes.—Another night has been devoted to the Army Bill in the House of Commons without further progress being made. The Journals loudly complain of the obstructions of the opposition to the Bill.

London, 9th: In the House of Lords last night Earl Longford moved for a return of the enlistments for India. Lord Hardinge pointed out the inapplicability of short service in India. Lord Northbrook defended the system, and contended that the temporary disorganization of Home regiments was better than sending to India men under 20 years of age.—The Journal of St. Petersburg, in giving an account of the presentation of the Order of Osmanly to the Czar, says that the ceremony confirms the good relations existing between Russia and Turkey.—Arrests continue to be made in Paris. General Rossel has been taken.

10th: Fires have broken out at four different points in Constantinople.—The Peninsular and Oriental Company have declared an interim dividend of 3 per cent.—Sir Rutherford Alcock has been examined before the Indian Finance Committee on the Opium question. He stated that the moderate use of the drug was not injurious but rather necessary in consequence of the malarious climate of China. He considered it a panacea for dysentery. It was the duty of the English Government to place the traffic on a more honourable footing, and to conciliate the Chinese Government. The French, he said, were more disliked than the English. Mr. Charles Winchester endorsed Sir Rutherford Alcock's statement.

12th: M. Picard has resigned the post of Governor of the Bank of France.—The Prince de Joinville and the Duc d'Aumale have resigned their seats as Members of the National Assembly. The supplementary elections have been fixed for the 2nd of July.

Versailles, 13th: In the National Assembly, a motion has been adopted appointing a Commission to in[quire] into the acts of the Government of National D[efence]. The Deputies are to be present at a review of [troops] at Paris on Sunday, to testify the satisfacti[on of the] Assembly at the conduct of the army.

London, 13th: The motion of Earl R[ussell] rejection of the Washington Treaty has [been] without a division after a long debat[e]. have announced that they will not pres[s] the Army Bill relating to the recruiting [of the] Auxiliary Forces. Clause 3 of the Bill h[as been] Clauses 4 and 5 of the Army Bill h[ave been] adopted.

17th: In the House of Commons las[t night] Fawcett moved for an Inquiry into the Fi[nancial] General Administration of India. In introd[ucing] motion he said that he intended to create a good[er] standing. Mr. Grant Duff opposed the motion [as] necessary; the Commitee now sitting, he was [sure], sure, would inquire into these points and wo[uld be] glad to examine Natives. He deprecated sen[ding] Royal Commission to India. Sir Charles Wi[lson] admitted that great discontent in regard to the [civil] cial Administration of the country existed amo[ng] tives. Sir Stafford Northcote and Mr. Ayrto[n] appealed to Mr. Fawcett to withdraw his motion [as] ing inconvenient and likely to prejudice the la[bours of] the Committee, to which Mr. Fawcett assented.

PASSENGERS SAILED.

Per Str. *Sphinx*, 12*th*:

For Trieste.—Mr. and Mrs. G. P. Thomas; David[son], James Smith, Esq.; C. F. Amery, Esq.; Baron [and] Lady von Bibra, and Mr. and Mrs. Reischer.

Per P. and O. Str. *Delhi*, 13*th*:

For Brindisi.—N. A. Joseph; Mr. Birkinshaw; [Mr.] Spencer; Mr. G. Gordon, C. E.; Mr. J. R. Campb[ell]; hunter; Mr. H. B. Wedlicott; Mr. A. W. Campb[ell]; Campbell; Mr. and Mrs. T. H. Cowie; Col. Anders[on]; Blair; Mr. W. S. Howard; and Mr. S. John.

For Southampton.—Mr. I. S. Biggs and infan[t]; Mrs. Coulson; Major W. Smith; Mr. T. W. Cl[ark]; Arbuckle; Mr. Alexander Rennie; Mr[s.] Charles Anderson; Mr. and Mrs. J. P. W[ood]; Bel[l] Brookhay; Mr. and Mrs. George Old[ham] and three children; Mr. Muir; and Mr. D. L.

For Suez.—D. Macfaydyn; Mr. Robert Ewi[n].

For Aden.—Mr. Warre.

Per Str. *Strathclyde*, 15*th*:

For Trieste.—Mrs. E. Lesignal, Mr. L. Kern[er], mann, and a gentleman.

For Venice.—Mr. M. Fischer.

For Suez.—Capt. E. Y. Walcott and Mr. Latt[imer].

DOMESTIC OCCURRE[NCES]

MARRIAGE.

MACDONALD—MACLEOD—June 12th, at S[t. Mary's], Poona, by the Rev. G. A. F. Watson, M.[A.], Macdonald, Staff Corps, to Bella, only da[ughter] W. E. MacLeod, Staff Corps.

DEATHS.

LITTLEWOOD—June 1st, at Nagpore, Alfred [Littlewood], Mr. and Mrs. H. R. Littlewood.

WARNEFORD—June 10th, at Nesbit Lane, [Poona], on the liver, Frederick Cary Warneford, age[d]

HEWSON—June 11th, at Byculla, Arthur, t[he] Catherine and John Hewson, aged 9 months a[nd]

SWANSEGER—June 14th, at Grant Road, Mr. C[harles] Assistant Pay Examiner's Office, Poona.

Advertisements.

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